



3 1735 060 727 496



# Chartiers Church

AND

ITS MINISTERS.

## An Historical Address;

BY

REV. FRANCIS J. COLLIER,

DELIVERED AT THE

## M'Millan Centennial Celebration

HELD AT

CHARTIERS PRESBYTERIAN CHURCH,

NEAR CANNONSBURG, WASHINGTON COUNTY, PA.

August 25th, 1875.

---

PHILADELPHIA:

MC LAUGHLIN BROTHERS, BOOK AND JOB PRINTERS,

112 AND 114 SOUTH THIRD STREET.

1875.



## Chartiers Church and its Ministers.

---

IF we would have a true idea of the state of things that existed when the congregation of Chartiers was organized, we must go back, as pilgrims, over the track of time, until we have passed at least one hundred mile-stones, marking one hundred years. We must lose sight of the magnificent improvements, the wonderful inventions and discoveries, the numberless comforts, conveniences, and luxuries that distinguish the present age. We must be oblivious to our national greatness, the progress we have made, the glory we have attained, for then we were not a free, independent and united people. We must not be conscious of the fact that thousands of thriving towns, hundreds of populous, wealthy and beautiful cities, and many large and powerful States have suddenly sprung up, in our vast domain, as if at the wave of a magician's wand. We must forget the comfortable and commodious dwellings in which the farmers of the present generation live in the enjoyment of peace and plenty; the thousands of cleared acres, without a stump, with scarcely a stone to break their smooth surface; the well-graded roads, the solid turnpikes, the substantial bridges, the railroad, carrying to and fro the products of the

farm, the factory and the mine; the telegraph, flashing intelligence from place to place with the rapidity of lightning; all these must be forgotten, for they belong not to the period in which we are particularly interested to-day.

We look out upon an almost unbroken wilderness. We see here and there a log cabin, and find a few scattered villages. The inhabitants, who are of Scotch-Irish descent, have mostly come from Eastern Pennsylvania, Maryland and Virginia. They are men strong in body, in mind, and in their religious convictions; men who love the Bible, the Sabbath, and the house of God; men who detest every form of civil and ecclesiastical tyranny; men who are not unmindful of the cruel persecutions their fathers endured for conscience sake, in the land of their nativity; men who are determined, at an early day, to renounce their allegiance to the British throne, and set up for themselves a free Republic in which there shall be no established Church.

We watch the hardy pioneers performing herculean tasks, subduing the forests, and inclosing and cultivating the land which they have cleared. We see the merciless Indians, armed with bow and arrow, knife and tomahawk, roaming through the woods and prowling around the settlements, ready to murder the white man and his family, set fire to his cabin, and drive away his cattle. We observe many bridle-paths throughout the country, and men engaged in transporting merchandise, not in wagons, but chiefly on the backs of horses and mules. We look in vain for a school house. The youth receive some instruction, but it is imparted by the pioneers,

in their own cabins, after the hard day's work is done. When Sabbath comes, we see the early settlers resting from their labors, and going to the appointed place of worship, perhaps ten or twelve miles away ; the women and little children riding on horseback, the men walking at their side, armed with trusty rifles for protection against their savage foes. The place of worship may be a log house, rudely built ; but, more likely, it is in the forest, in the open air, and the minister occupies a platform, and the people are seated on logs, or on the ground, and armed sentinels keep watch at a distance. The men are mostly clothed in deer skins and "home-spun." And the women are plainly clad ; they are not troubled with fancy over-skirts, covered all over with furbelows ; their dresses are made for comfort without much regard to style ; and they wear bonnets, real bonnets, and not little hats, composed of a few feathers and flowers and ribbons and bits of lace ! All join in praise and prayer, they hear the Scriptures read, they listen to good gospel sermons, earnest, lengthy, and profound, and then go home to meditate upon the truth. In such perilous times, under such peculiar circumstances, among such a simple-minded, hard-working, God-fearing people, the foundations of the first churches in this region were laid. With the Rev. D. X. Junkin, D. D., poet of the Jefferson Class of 1831, we would say :

"All honor to the men whose stalwart arms,  
 'Mid toil, privation, and war's dread alarms,  
 Whilst struggling for a home and daily bread,  
 In faith and prayer the deep foundations laid  
 On which our glorious institutions rest :  
 O ! be their names revered—their memory bless'd !  
 And while we give their deeds to hallowed fame,  
 High on the scroll write John McMillan's name !"

It is not known in what year the congregation of Chartiers was organized. It is probable there was no regular organization until Mr. McMillan came. On his first visit to this region, in 1775, he preached at the house of John McDowell, on Chartiers Creek, on the fourth Sabbath of August. This is the earliest record of service at Chartiers, but there can be no doubt that the settlers had previously met many times for divine worship. In an obituary notice of the Rev. Reid Bracken, published in the Presbyterian Advocate, in August, 1849, it is stated that he was born in September, 1778, that his father removed from York county to Washington county, Pennsylvania, when he was an infant six weeks old, and that he was the first child baptized by Mr. McMillan in Chartiers church. We know that Mr. McMillan preached and baptized at Chartiers three years before the Bracken family came, for he put it on record. We may reconcile the newspaper statement with historical facts by supposing that a house of worship was built by Chartiers congregation soon after Mr. McMillan was settled as pastor, and that Reid Bracken was the first infant baptized in the new church. The word "church," used in the obituary, refers, as we understand it, to the sacred edifice and not to the congregation.

A charter was procured by the congregation of Chartiers, in February, 1798. More than thirty of the male members signed the petition for the charter. The following is a list of the signers: John McMillan, John McDowell, Craig Ritchie, Moses Coe, Robert Hill, William Cochran, George Craighead, William Kerr, Robert Hughes, James

Foster, James Allison, John Johnson, William Welch, James Officer, Hans McClean, Abraham DeHaven, Robert Welch, Robert Bowland, William Hayes, John McCahey, William Hartapee, Nicholas Smith, Daniel Kirkpatrick, James Wishart, John Donnell, William Gault, Alexander Frazer, John Lindsay, Thomas Briceland, Samuel Logan, Thomas Bracken, John McClain, James Gaston, John Crawford, George McCook.

The first trustees were Robert Hill, William Kerr, James McCreedy, William Hays, John Mercer, James Morrison, George Craighead, James Bradford, and John Cotton. After the church was incorporated, Josiah Haines conveyed to the trustees, in June, 1798, two and a fourth acres of land. A year after, Samuel Gilpin, of Cecil county, Maryland, conveyed seven acres and three-fourths to the board of trustees. The church thus became possessed of ten acres of land. A part of this tract the trustees afterwards exchanged for other land more conveniently located. These facts, concerning the charter and the land, we learn from Dr. Alfred Creigh's History of Washington county.

---

### REV. JOHN M'MILLAN, D. D.

The first pastor of Chartiers was the Rev. John McMillan. His parents emigrated from county Antrim, in the north of Ireland, in the year 1742, and settled at Fagg's Manor, in Chester county, Pennsylvania. There he was born on the 11th of November, 1752. In his infancy, he was dedicated

to the Lord, by his pious parents, and their earnest prayer was that God would spare his life and make him a minister of the gospel. They had faith to believe that their hope would be realized, and being sound Calvinists, they proceeded to make diligent use of appropriate means. They first gave their son an English education; and, when he was prepared, they sent him to the Rev. John Blair's classical school at Fagg's Manor; and, subsequently, to the Rev. Robert Smith's classical school at Pequea, Lancaster county, Pennsylvania. He entered Princeton college in 1770, and, in two years, graduated at the age of twenty.

It so happened, in the orderings of Providence, that while he was a student at Pequea and Princeton, remarkable revivals of religion took place by which he was greatly affected. He was under deep convictions of sin before he left the academy, and was thoroughly converted to God soon after he entered college. Thus were the prayers of his parents answered, and their hopes in part realized.

Having finished his course at Princeton, he went back to Pequea to study theology under the direction of Rev. Robert Smith, D. D. At this period, as we learn from his famous manuscript, he was in an uncertain and perplexed state of mind about undertaking the work of the ministry. He determined to leave the matter wholly with God. If the way was opened, he would go on; if it was shut, he would be satisfied. When in the twenty-second year of his age, he was licensed to preach the gospel by the Presbytery of New Castle. This occurred on the 26th of October, 1774, at East Nottingham, Chester

county, Pennsylvania. The winter following, he preached in the vacant congregations of New Castle and Donegal Presbyteries.

Young as he was, and difficult and hazardous as was the undertaking, he set out, in the summer of 1775, under instructions from his presbytery, to visit the settlements in Virginia and Western Pennsylvania. His course was in part determined by a desire to see some of his friends and kindred who had settled in this region of country. Starting from Chester county, Pennsylvania, he made his way westward and southward through the Cumberland and Shenandoah valleys. In July, he crossed the Allegheny mountains near Staunton, Virginia, and, it is probable, came down the valley of the Monongahela. As he traveled from place to place, he preached the gospel. On the fourth Sabbath of August, he preached at John McDowell's, on Chartiers Creek, and on the Tuesday following at Pigeon Creek. He then journeyed eastward, and, in the month of October, reached his father's house at Fagg's Manor. But he did not remain long at home. He returned to this region in the winter, by the same circuitous route through Staunton, Virginia, and preached at Pigeon Creek and Chartiers from January until nearly the end of March, 1776, when he received a call from these churches to become their pastor. He was not as yet ordained, but preached as a licentiate. He went east, and at a meeting of the presbytery of New Castle, held in April, accepted the call. He was thereupon dismissed to the Presbytery of Donegal, and, on the 19th of June, was ordained at Chambersburg, Pennsylvania.

He did not think himself fully prepared for his work without a wife. Accordingly, before going to his field, he married, on the 6th of August, 1776, Catharine Brown, a pious young woman whose father, William Brown, was a member of "The Forks of Brandywine Presbyterian Church," or, as it is now more commonly called, "Brandywine Manor Church," in Chester county, Pennsylvania. It was the period of the revolution, and the country was in such a disturbed condition that he judged it imprudent to take his wife to the frontier. He went himself and took charge of the churches, preached, ordained elders, and administered the sacraments, but, at times, returned to the east.

The *parsonage* of Chartiers now comes into view. The pastor is in the 26th year of his age. Three years have elapsed since he first visited this region, and more than two since he was called. The war is raging; the Indians are troublesome; but nevertheless he brings his wife, Catharine, a brave-hearted woman, across the mountains, and establishes his home among his people in the wilderness. They arrive in November, 1778. "When I came to this country," says Dr. McMillan, "the cabin in which I was to live was raised, but there was no roof on it, nor chimney, nor floor in it. The people, however, were very kind, assisted me in preparing my house, and on the 15th of December, I removed into it. But we had neither bedstead, nor table, nor chair, nor stool, nor pail, nor bucket. All these things we had to leave behind us; there being no wagon road at that time over the mountains, we could bring nothing with us but what was carried on pack-

horses. We placed two boxes on each other, which served us for a table, and two kegs served us for seats ; and having committed ourselves to God in family worship, we spread a bed on the floor, and slept soundly until morning. The next day, a neighbor coming to my assistance, we made a table and a stool, and in a little while had everything comfortable about us. Sometimes, indeed, we had no bread for weeks together ; but we had plenty of pumpkins and potatoes, and all the necessaries of life, and as for the luxuries, we were not much concerned about them. We enjoyed health, the gospel and its ordinances, and pious friends. We were in the place where we believed God would have us to be ; and we did not doubt He would provide everything necessary ; and, glory to His name ! we were not disappointed. My wife and I lived comfortably together for more than 43 years ; and on the 24th of November, 1819, she departed triumphantly to take possession of her house not made with hands, eternal in the heavens."

As the first pastor of Chartiers was distinguished as an educator, our attention is drawn to the famous *Log Cabin School*. The importance of establishing a school with the special design of educating pious young men for the ministry was impressed upon the mind of Mr. McMillan, when he was about to settle in the west, by his friend and instructor, Rev. Robert Smith, D. D. of Pequea. We have reason to believe that he established a classical and theological school within two years after he brought his family to Chartiers, or about the year 1780. It is claimed that this was the first Latin school started west of the moun-

tains. The students were instructed in his house until the celebrated log cabin was built near his residence, for their accommodation. After this was unfortunately destroyed by fire, another cabin, now standing, was reared in closer proximity to his dwelling. As glass was costly and difficult to obtain, light was admitted to the cabin, in the winter season, as we are informed, through small windows covered with greased paper. The benches were made of slabs, and were rough in appearance and not conducive of comfort. Some of the students boarded at Elder John McDowell's; others at Mr. McMillan's. Perhaps other families at Chartiers accommodated students with board and lodging. Mr. McMillan received no pecuniary compensation from his pupils. He was ably assisted for a while by Mr. James Ross, of Pittsburgh, who afterwards became a distinguished lawyer and was elected to the United States Senate. His Latin school continued, with perhaps some intermission, about eleven years, until the academy at Canonsburg was founded, in 1791; when he transferred his students to it. The academy flourished and developed into Jefferson college, which was chartered in 1802.

The claim made for Mr. McMillan's school at Chartiers that it was the first *Latin* school started west of the mountains, is by some disputed. At that early period there were two other schools in Washington county, the Rev. Thaddeus Dodd's, at Ten Mile, and the Rev. Joseph Smith's at Buffalo. It is asserted by their respective friends that both of these preceded Mr. McMillan's. Mr. Dodd's school at Ten Mile was *classical*, and was opened in 1782;

Mr. Smith's at Buffalo was *theological*, and was begun about 1785. Neither of these schools continued more than three years. It appears that some students went from Mr. McMillan's school to Mr. Dodd's and Mr. Smith's; and that some came from theirs, to Mr. McMillan's. This interchange has caused confusion as to the character of the schools and the time when each was commenced and closed. In the year 1857, Professor Robert Patterson, now one of the editors of the *Presbyterian Banner*, discussed, with masterly ability, the question of the precedence of the schools, and showed very conclusively that the author of "Old Redstone" was mistaken when he said that although Mr. McMillan's school was started before Mr. Dodd's or Mr. Smith's, and survived theirs, yet it was at first only an English and afterwards a classical school. Professor Patterson proves that Mr. McMillan's Log Cabin school was begun, continued, and ended as a classical and theological school.

The Rev. Messrs. McMillan, Dodd, and Smith were not rivals nor antagonists; they coöperated harmoniously in the cause of education and religion. We find them associated together as trustees of the academy at Washington, which was chartered September 24th, 1787, and granted a donation of five thousand acres of land. The academy went into operation in April, 1789, in the upper rooms of the court house. Mr. Dodd served as principal for a year, when he was succeeded by Mr. David Johnston, a graduate of the University of Pennsylvania. The court house was burned, and Mr. Johnston was left without a place for his pupils.

Rev. John McMillan and Rev. Matthew Henderson, trustees, made an unsuccessful attempt to secure a lot in Washington, on which to erect a building. They then went to Canonsburg and appealed to Col. Canon, who gave them a lot and built a large stone house for the use of the academy. Mr. Johnston became the principal, and the academy of Washington was suspended. We suppose that this suspension would not have occurred, if the early inhabitants of Washington had possessed such zeal in the cause of education as its citizens, of late years, have manifested. The congregation of Chartiers, at a meeting held in July, 1791, approved of the selection of Canonsburg. On the day after Col. Canon donated the lot, the Rev. Messrs. McMillan, Henderson and Smith, Judges McDowell and Allison, Craig Ritchie, Esq., and other citizens, met to inaugurate the academy. They gathered under the shade of some sassafras bushes near Canon's mill. Rev. John McMillan spoke of the great importance of the movement. At his request, Rev. Matthew Henderson offered prayer. Two students, Robert Patterson and William Riddle, recited a lesson in Latin to Mr. Johnston. The exercises were closed with prayer by the Rev. Joseph Smith, of Buffalo. Mr. McMillan never lost his interest in the academy and the college at Canonsburg. He was a trustee of the academy, and vice-Principal and professor of Divinity of Jefferson college.

We regret that we have not a complete list of the students who attended the Log Cabin school. It is supposed that the total number was not less than one hundred. James Hughs, John Brice, James

McGready, William Swan, Samuel Porter, and Thomas Marquis, were among those who became useful ministers of the gospel.

Dr. McMillan was not more distinguished as an instructor than as a preacher and pastor. He explained the Scriptures with great clearness, ability, and skill. The inspiring theme of his discourse was "Jesus Christ and him crucified." He did not hesitate to preach the terrors of the law, and, at the same time, he proclaimed the sweet promises and encouraging invitations of the gospel. Death and the judgment, heaven and hell were realities to him, and he urged men to flee from the wrath to come. He alarmed the careless, encouraged the timid, consoled the afflicted, instructed the ignorant, confuted the skeptical, and reproved the proud and presumptuous, the hypocritical and contentious, the wicked and worldly-minded.

Sometimes his manner was austere. He ridiculed the man who first appeared at church carrying an umbrella, and the family who first rode to church in a carriage. As two young women arose to leave during service, he cried out, "sit down, girls, sit down, for we have all seen your high combs." Meeting a man who had just recovered from an attack of sickness, he said, "It is better that you are here than in hell." For his harsh expressions, we offer no apology. They were the faults of a good man.

Dr. McMillan's costume would not accord with present fashions. He wore buck-skin knee-breeches, blue stockings and buckled shoes, a coat and a vest of a peculiar style, and a hat with a broad brim.

He preached with marked effect upon sacramental occasions and at camp meetings. With his powerful voice he could be distinctly heard by a great multitude. He expressed regret before his death that he could not leave his lungs as a legacy to some weak-voiced minister, for he thought they were strong enough to last for another generation.

For many years his salary did not amount to more than one hundred pounds, in Pennsylvania currency, a sum equivalent to two hundred and sixty-six dollars. Some paid their subscriptions in cash; others in merchandise. In a small paper book, in the writer's possession, dated 1782, Mr. McMillan gives one person credit for six pounds and a-half of tallow; another receives credit for a quire of paper valued at two shillings and sixpence; others are credited for corn and wheat. The salary seems meagre and insufficient, but we must remember that provisions were cheap, the style of living was very plain, and the pastor was the possessor of a large farm which he purchased when land was worth but three or four dollars an acre. Small as was his salary, Dr. McMillan was able, by strict economy, to save a portion which he used for charitable purposes. His earliest and most intimate friend, the Rev. Samuel Ralston, D. D., who was for nearly half a century the pastor of the united congregations of Mingo Creek and Monongahela City, preached, at Chartiers, Dr. McMillan's funeral sermon, and on that occasion he said: "I should not omit to mention what may not be known to many here, or to the public at large, but is known to myself and to some who hear me, that our lamented father, whose liberality and philan-

trophy knew no bounds when the interests of literature and the church were concerned, for many years gave ten pounds yearly out of a salary of one hundred pounds, Pennsylvania currency, for the support of the academy at Canonsburg." It is known also that Dr. McMillan advanced money to aid in the erection of "Providence Hall," a building designed for the use of Jefferson College. It was begun in 1830 and completed in about two years.

By advice of the Synod of Virginia, in 1791, the Presbytery of Redstone, which then included in its bounds all of western Pennsylvania and Virginia, took measures to raise a fund for the education of poor and pious young men for the gospel ministry. Of this fund, Dr. McMillan was appointed treasurer, and he served in that capacity about thirty-five years. He performed the duties of secretary and treasurer of the board of trustees of Jefferson college for ten years, from 1817 to 1827.

Dr. McMillan was noted for his patriotism and the great interest he exhibited in the political affairs of the country. He stood firmly by the government in its efforts to suppress the Whisky insurrection, which prevailed in this region during the administration of General Washington. To show the extent of his political influence, it may be stated, that being dissatisfied with a person nominated by his own party for Congress, he called a meeting and had another person nominated, and secured the election of his own candidate.

Dr. McMillan served the united congregations of Chartiers and Pigeon Creek for a period of nineteen years, and afterwards devoted his pastoral labors exclusively to Chartiers.

During his ministry it was Dr. McMillan's good fortune to have around him a noble band of elders, men of intelligence, energy, prudence, courage and piety. Such men were John McDowell, James Allison, Moses Coe, George Craighead, James Foster, Samuel Logan, Jacob Bell, Thomas Briceland, Richard Johnstone, John Phillips, John Colmery, Samuel Miller, Jacob Howey, John Hare, John Neil and others at Chartiers; and James Wherry, Patrick McCullough, Hugh Scott, John Hawkins, William McCombs, Patrick Scott and others at Pigeon Creek.

Many of the women who belonged to Chartiers, and the churches first organized in this region, were possessed of the highest virtues, the noblest qualities, the most admirable traits of character. They patiently and cheerfully endured privations, hardships and trials, of which we can form but a faint conception. They exhibited amazing fortitude in the midst of perils to which they were daily exposed. Although they and their families were needy, they toiled for others who had no claim on them but that of charity. Prompted by love for Christ and his kingdom, and a desire to coöperate with their pastors in the cause of ministerial education, they wove cloth and linen and made garments for those young men, in cabin schools, who were preparing to preach the gospel and wage a warfare under the banner of the cross.

Some *memorable revivals* occurred during Dr. McMillan's pastorate. Towards the close of the last and at the beginning of the present century, the spirit of God was copiously poured out upon the churches of the west and south, especially in Kentucky and Tennessee, and thousands of sinners were

converted. The gracious effects of these extensive revivals were experienced by the people under Dr. McMillan's care. By the power of the spirit, many persons were suddenly seized with terrible convictions and were prostrated upon the ground or floor. Violent agitations of the body ensued, which left the subjects in an exhausted condition. When the physical effects ceased, a great spiritual change was often manifested by a new and a better life.

An interesting account of the beginnings of the great work of grace was given by the Rev. Joseph Stevenson, a member of the Jefferson Class of 1807, who died at Bellefontaine, Ohio, about ten years ago. Mr. Stevenson wrote as follows: "It may almost be said that the Presbyterian church in western Pennsylvania was born in a revival. In 1778, Vance's fort, into which the families adjacent had been driven by the Indians, was the scene of a remarkable work. There was but one pious man in the fort, Joseph Patterson, a layman, an earnest and devoted christian, whose zeal had not waned even amid the storm and terror of war; and during the long days and nights of their besiegement, he talked with his careless associates of an enemy more to be dreaded than the Indian, and a death more terrible than by the scalping-knife. As they were shut up within very narrow limits, his voice, though directed to one or two, could easily be heard by the whole company, and thus his personal exhortations became public addresses. Deep seriousness filled every breast, and some twenty persons were there led to Christ. These were a short time subsequently formed into Cross Creek church, which built its

house of worship near the fort, and had as its pastor for thirty-three years one of these converts, the Rev. Thomas Marquis.

"From 1781 to 1787, a more extensive work of grace was experienced in the churches of Cross Creek, Upper Buffalo, Chartiers, Pigeon Creek, Bethel, Lebanon, Ten Mile, Cross Roads and Mill Creek, during which *more than a thousand* persons were brought into the kingdom of Christ. Considering the unsettled state of the public mind at the close of the revolutionary war, the constant anxiety and watchfulness against the incursions of hostile Indians, the toils and hardships incident to new settlements, and the scarcity of ministers, this was a signal work of the Spirit, greatly strengthening the feeble churches."

"From 1795 to 1799, another series of gracious visitations was enjoyed by the churches generally throughout western Pennsylvania, extending to the new settlements north of Pittsburgh. In this work, Dr. McMillan, the first settled pastor in western Pennsylvania, received into his church one hundred and ten, Mr. Marquis one hundred and twenty-three, and large additions were made to many others."

The Western Missionary Magazine of the year 1803, after describing the effects of the outpouring of the Spirit upon the congregations of Cross Creek and Upper Buffalo, which took place between 1781 and 1787, says: "Nearly about the same time this gracious work began in these congregations, the Divine influences were also poured out upon the congregations of Chartiers and Pigeon Creek, under the ministry of the Rev. John McMillan; many were

awakened and the pious much revived and quickened. There were a goodly number of judicious christians in these congregations who actively stepped forward, in their proper places, and were very helpful in carrying on the good work. As many attended from considerable distances, with a great thirst for ordinances, it was thought expedient to have social meetings for prayer and exhortation on the Sabbath nights; they generally continued all the night; many attended, and conviction and conversion work went graciously on. Frequently the exercised could not suppress their feelings of joy or distress, but gave them vent in groans and cries. There were also frequently week day and night sermons and societies in different parts of the congregations. Thus this good work went on for several years; and it is believed that many were brought savingly to close with Christ in these congregations; and it is evident from a trial of nearly twenty years, that the work is real and genuine with respect to some hundreds in these two charges above stated, many of whom are now faithful leaders, zealous and active christians, and pillars in the Church of Christ."

"In the year 1795, there was a gracious shower of the Divine influence in the congregation of Chartiers, which occasioned a considerable reviving and ingathering of souls. In this visitation the academy at Canonsburg shared largely. About forty-five were added to the church."

The same Magazine describes "The Falling Work" as it was called, vol. I. p. 336. "On Saturday, the 13th of November, 1802, a greater concourse of people than had ever been seen at a meeting for

Divine worship in this country, assembled at Upper Buffalo meeting house, in the congregation of the Rev. John Anderson, and formed an encampment in a semi-circle around the front of the tent, in a shady wood. Fifteen ministers were present, all members of the Synod of Pittsburgh, and with cordial harmony took part in the various labors of the solemn season. The administration of the word and ordinances was accompanied with an extraordinary effusion of Divine influences on the hearts of the hearers. Some hundreds were, during the season, convinced of their sin and misery: many of them sunk down and cried bitterly and incessantly for several hours. Some fell suddenly; some lost their strength gradually; some lay quiet and silent; some were violently agitated; and many sat silently weeping, who were not exercised with any bodily affections. Preaching, exhortations, prayers and praises were continued alternately throughout the whole night in the meeting house, which was crowded, and also a part of the night at the tent.

“There were some short intermissions when the sound of the cries and groans of the distressed was so great as quite to drown a speaker’s voice; at which times the ministers and others reputed for experience and wisdom in religion, took opportunity to converse with the distressed, to discover the cause and nature of their complaints and cries, which pierced their ears and hearts from every quarter of the assembly, and administered such instructions and counsels as appeared to be suitable to their various cases.”

Many opposed the work and called it "an evil work," "a work of enthusiasm," "a work of delusion," "a work of the devil." The Rev. Samuel Ralston, D. D., defended the work and answered all opposers in a pamphlet, called "The Currycomb," published in Washington in 1805.

Time confirmed the views expressed by Dr. Ralston. Many of the subjects of the revivals which occurred in the last quarter of the 18th century and the beginning of the present, became exemplary christians and useful members of the church. The revivals produced a wholesome moral effect upon the people of this region. The deep religious impressions made are not yet effaced; they may be traced in many families from the parents to the children.

Another revival took place in 1823, which quickened the grace of God's people and effected an increase of sixty in the membership of Chartiers church.

The *Records* of Chartiers church, covering a period from 1807 to 1825, came into the writer's hands a few years ago. They are peculiar in several respects. They were written by Dr. McMillan, in a very fine hand, on 32 pages of rough unglazed paper, of a size smaller than "commercial note." They are in three separate parts, which have never been bound together. Another peculiarity is that they relate exclusively to cases of discipline. Individuals appeared before the Session to answer charges of various kinds of unchristian conduct. There were twenty-one cases, and the record is complete in each instance, exhibiting the charge, the testimony, the verdict and the sentence. A civil

magistrate was severely censured for marrying a couple in jest. A post master, who had been accused of breaking the Sabbath by opening and distributing the mail, and was dismissed from the church at Washington, made application for admission to Chartiers, and was received and restored to his church privileges. The decision in his case, written by Dr. McMillan, covers a page and a half, and is clear and forcible. It shows that the accused was a conscientious man; that he had protested against the requirements of the Post Office Department, and had tendered his resignation, which was not accepted. The minutes do not record the action of Session in admitting persons to the church, either on examination or certificate, during a period of eighteen years. In one case, a question of veracity is raised as to the price of boarding; the proprietor claiming 75 cents per week, and the boarder declaring that 50 cents per week was all that he agreed to pay. At that rate a minister or layman, could live on a small income, provided he occupied the boarder's place.

In the year 1822, Dr. Matthew Brown, the eminent instructor and divine, whose praise is in all the churches, removed from Washington, Pennsylvania, to Canonsburg, being called to the Presidency of Jefferson College. Dr. Brown preached each Sabbath at Chartiers, in conjunction with Dr. McMillan, for a period of eight years, or until the College church was organized in 1830, when Dr. Brown became its pastor. In his historical sketch of the Jefferson Class of 1828, the Rev. Loyal Young, D.D., said: "Our usual place of worship was old Chartiers church. Dr. McMillan was still vigorous, but aged.

His voice when he became animated was stentorian. In the days of summer, Dr. McMillan preached the sermon in the morning, and Dr. Brown in the afternoon. Our religious exercises were solemn ; and at the prayer meetings, on Wednesday evening, in Franklin hall, Dr. Brown exhibited a warmth and an unction in his address that often melted the listeners to tears." The Rev. William B. Sprague, D. D., in his "Sketches of American College Presidents," says : "Dr. Brown was tall and slender, had a thin and narrow face, with a blue eye and more than commonly animated expression. His movements were rapid and careless ; his temperament excessively nervous ; and his mind of a high order and especially adapted to abstract philosophical inquiries. His heart was generous and open ; he had great moral courage, and withal, great benevolence. He had fine powers of conversation, and was full of anecdote, though he had also his morbid turns when he was disinclined to all social intercourse. He was a very animated and effective preacher."

In 1830, the same year in which Dr. Matthew Brown ceased his labors at Chartiers and took charge of the church organized in Canonsburg, Dr. McMillan, then an old man, resigned his pastorate, but he did not cease to preach the gospel. Being strongly urged, he accepted invitations to visit the churches in this region. In his 80th year, Dr. McMillan administered the Lord's Supper fourteen times and preached fifty times, leaning on his crutch on some occasions. In the last year of his life, he assisted in administering the Lord's Supper seventeen times and preached about seventy-five times. Before he

was called to rest, his successor was installed at Chartiers, and some changes and improvements were made in the old house of worship. The building was enlarged and a new pulpit constructed. Dr. McMillan did not like to see the old pulpit set aside, and he was unwilling to enter the new, and, in his last days, when he addressed his people, he stood on the platform in front of the pulpit. The old pulpit was endeared to him by many associations.

Dr. McMillan's useful, laborious and eventful life ended on the 16th of November, 1833. Of him, as of Moses, it could be said, "His eye was not dim, nor his natural force abated." The church mourned his departure, for a great man had fallen in Israel. "He, being dead, yet speaketh." His influence survives; his memory is imperishable. He was buried at Chartiers, where the remains of his father, wife and two sons-in-law were interred. His sons-in-law, the Rev. John Watson, first president of Jefferson College, and Rev. William Moorehead were married by Dr. McMillan on the same day; a short time afterwards, they took sick on the same day, died on the same day, and were buried in the same grave. They died on the 30th of November, 1802; his father on the 2d of July, 1792; his wife on the 24th of November, 1819.

The editor of a Presbyterian paper, when announcing the death of Dr. McMillan, said: "It may not be unworthy of remark that this venerable divine, at the late meeting of the Synod of Pittsburgh, when desired to say where he would think their next meeting ought to be held, refused to express his views, as he said he would be home before

that time, and was not interested in the place of meeting. He appeared to feel such a change in his system as premonished him of the approaching change of his state."

---

## REV. LEMUEL F. LEAKE,

*SECOND PASTOR.*

About two years before the death of Dr. McMillan, the Rev. Lemuel F. Leake was installed as the second pastor of Chartiers. This took place on the 12th of October, 1831. He served the congregation twelve years. He resigned in April, 1843, and became president of Franklin College at New Athens, Ohio. Mr. Leake was a native of New Jersey, born at Chester, in Morris county, in 1790. He was educated at Princeton College and Theological Seminary. For a few years he was pastor of Oxford and Harmony churches in New Jersey, in the Presbytery of Newton. Resigning his charge, he engaged, for a while, in missionary labors. In 1831, he made an extensive tour through Virginia, as McMillan had done, and preached the gospel, and came to Chartiers where he was induced to settle. He was prospered in his ministry. In the first year, twenty-two persons united with the church on profession, and seventeen in the second year. These were seasons of special religious interest which Dr. McMillan witnessed before he was called away. Soon after Mr. Leake came to Chartiers he was married to Miss Catharine Ritchie, of Canonsburg. She was his second wife. In the year 1835, he

established a class of catechumens at Chartiers, and the Session adopted a rule that, in ordinary cases, young persons should not be received into the communion of the church, unless they had been, for a time, members of that class.

During Mr. Leake's pastorate, a new church was built, at a cost of \$2500. It was finished in the summer of 1841; and having been repaired and improved from time to time, it remains to this day. The first house of worship erected by Chartiers congregation was made of logs, and it was probably built in the year 1778. The people who worshiped in it knew nothing of the comfort afforded by a stove or furnace on a cold winter day, and, indeed, when stoves could be had, some were as much opposed to their introduction as they were to the use of hymns or organs in the house of God. The log church lasted until about the year 1800, when a stone church was built. The stone used in its construction was taken from an Indian mound which stood near by on the top of the hill. The stone church was enlarged and improved in 1832, about the time Mr. Leake was installed, and it stood until the present brick church was erected.

It was Mr. Leake's misfortune to have thirteen cases of discipline. One is enough for a life-time. Ministers would desire to be spared the grief of any, if it were the Lord's will.

In Mr. Leake's time, we find the first record of the election of church officers. An election of elders was held April 2d, 1838, which resulted in the choice of Thomas Connelly, Samuel Logan, Jr., William Scott, George Gladden and John Johnson.

Mr. Scott declined the office; the others were ordained and installed in May. Another election took place in September, 1841, at which Samuel Kerr, Joseph Horner and Andrew Allison were chosen elders, and Samuel Logan, Jr., deacon. Mr. Kerr accepted and in December was ordained and installed; the others declined.

What was known as "the sacred fund of Chartiers church," was constituted before Mr. Leake resigned. Collectors were appointed to visit the families every quarter and solicit subscriptions for benevolent objects. From the fund thus raised, the Session made appropriations as they deemed proper. The scheme prevailed for a number of years.

After Mr. Leake left Chartiers, he resided at New Athens, Ohio; Zelienople, Butler county, Pennsylvania; Waveland and Terre Haute, Indiana. He died on the 1st of December, 1866, and was buried at Terre Haute. He was a man of peculiar temperament. He was noted for his piety, scholarship and decision of character. He was well versed in the classics and in theology. At the time of the disruption in the Presbyterian church in 1837, he sided with the Old School party. During the rebellion, he was on the side of the United States government. He was a man of strong convictions and positive opinions. As a minister and educator he accomplished a good work.

## REV. ALEXANDER B. BROWN, D. D.

*THIRD PASTOR.*

After the resignation of Mr. Leake, in April, 1843, the pulpit remained vacant two years. The third pastor of Chartiers was the Rev. Alexander B. Brown, D. D. He was elected to a professorship in Jefferson College in the year 1841. For some time after he supplied the pulpit of Centre church, located about five miles east of Canonsburg. In the spring of 1845, he became pastor of Chartiers congregation, and so continued until the fall of 1847, when he was elected to the presidency of Jefferson College as successor to Rev. Robert J. Breckinridge, D. D. "During his short pastorate," says Dr. D. H. Riddle, "twenty-two persons were admitted to the communion of the church, on profession of their faith; and in many hearts and households there, the memory of his preaching and usefulness remains fragrant to this day."

Alexander B. Brown was the son of Rev. Matthew Brown, D. D., and Mary Blaine. He was born in Washington, Pennsylvania, on the 1st of August, 1808. He graduated at Jefferson College in 1825. He received his theological training at the Western Theological Seminary, Allegheny. After his licensure, he labored for a while as a missionary in the mountain regions of the State of Virginia. It will be remembered as a remarkable coincidence that his predecessors at Chartiers, Dr. McMillan and Mr. Leake, preached in the same region. He was married in December, 1833, to Miss Elizabeth Finley

Nevin, whose brother was then a professor in the seminary at Allegheny. Dr. Brown was settled at Niles, Michigan, and Portsmouth, Ohio, before he was elected professor at Canonsburg. He was connected with Jefferson College as professor and president from 1841 to 1856. After years of devoted service in the cause of education and religion, his increasing bodily infirmities led him to seek rest and retirement in the country. But the change of residence did not bring him that freedom from care and labor which he needed and sought. Living near Centre church, where he had formerly preached as stated supply, he was induced to become its pastor, and he continued to hold this relationship for several years, until he had not strength to preach. At his rural home, he waited patiently until the Lord called him. He died peacefully on the 8th of September, 1863. His funeral services were conducted by his beloved friend and fellow-laborer, the venerable Dr. William Smith. He was buried at Centre, and a grateful and appreciative people erected a handsome monument to his memory.

In November, his successor at Centre, the writer of this sketch, preached a thanksgiving sermon, in which he spoke as follows of Dr. Brown: "Oh, what reason for thanksgiving that you were permitted to enjoy the able ministrations of that eminently gifted and godly man who was but recently your pastor; and to witness the calm patience and christian fortitude with which he endured, for many months, distressing bodily suffering; and to behold him, in the last hour, in the strength of an invincible faith, meeting undaunted the king of terrors, and pressing

onward in his conquering way to his heavenly home! If for the time we were to forget all else, this sweet memory of a bright example, exhibited at the very door of the sanctuary, teaching you how to live and how to die, should fill your hearts with unutterable joy." His classmate in the seminary, Dr. Aaron Williams, says that Dr. A. B. Brown was one of the most guileless and unselfish men he ever knew. Dr. D. H. Riddle says, "The salient points of Dr. Brown's character were probably excellent judgment, exquisite taste, and extraordinary modesty and delicacy. As a teacher of mental and moral philosophy, he was accurate and instructive, well-read and systematic. But he was specially eminent in the region of æsthetics. He was a lover of the beautiful, and his taste almost faultless. It was a treat to listen to his recitations of poetry, especially of his favorite Cowper, and his quotations from the grander portions of inspiration. As a preacher, he was characterized by impressiveness of manner and pathos of spirit. A son of consolation, always rich, instructive and orthodox in his pulpit efforts, he rose occasionally to the highest forms of eloquence."

---

REV. ROBERT M. WHITE,

*FOURTH PASTOR.*

The fourth pastor of Chartiers was the Rev. Robert M. White. His pastorate lasted but a short time. He was called in September, 1848, about a year after Dr. A. B. Brown resigned his pastoral charge at Chartiers, and was installed in October.

Two months later, on the 14th of December, he died.

Mr. White was the second son of the Rev. Robert White of Fagg's Manor, Chester county, Pennsylvania, and was born on the 2d of March, 1815. It was at Fagg's Manor, it will be remembered, that his predecessor, Dr. McMillan, was born. Mr. White received his academical training under the direction of Rev. Dr. McGraw, at Nottingham academy, and graduated at Amherst College, carrying the second honor of his class. He completed his theological course at Princeton in the spring of 1837.

He acquired knowledge with wonderful ease and rapidity. When he applied for admission to Amherst College, at the age of 17, he was surprised to find that he would be obliged to stand an examination on the first three books of Euclid. Although he had never studied geometry, he determined not to fail in his attempt to enter college. On a Monday morning, with a text book in his hand, he went to the country, and secluded himself in the woods near the farm-house where he lodged. He returned on Saturday, and passed a satisfactory examination, having mastered three books of geometry in five days, without the aid of a teacher. After a single day's reading and study, he could give a complete analysis of a book of three or four hundred pages.

In the autumn of the year in which he graduated at Princeton Seminary, he was ordained and installed pastor of the Presbyterian church at Fairview, West Virginia. There he labored eleven years, nearly the whole of his ministerial life, and he did not labor

in vain. When he took charge of the congregation at Fairview, there were forty members, worshiping in a dilapidated building. At the close of his pastorate, there was nearly four hundred members, and they had a handsome new edifice in which they held their religious service. Mr. White was a very earnest, instructive, and attractive preacher. His oratory was brilliant and fervid, and he was gifted with a voice peculiarly rich and pleasing in the quality of its tones. His zeal in the cause of Christ led him to over-tax his physical strength. During the summer months, it was his custom to preach three sermons on the sabbath, besides teaching a large bible class of over eighty members. In consequence of his arduous and unremitting labors, his eyes and throat became affected, and at length he suffered from derangement of the mind. His mental distress was at times almost unendurable. It was hoped when he resigned his charge at Fairview and accepted the call to Chartiers, that his physical and mental condition would be improved by rest and the change of residence, but in this expectation he and his friends were doomed to disappointment.

Mr. White was an earnest advocate of the cause of temperance, and owing in a large degree to his personal efforts, the county in which he resided was the first in West Virginia to vote against license. He twice represented his presbytery in the General Assembly, the last time in 1846, when he took a prominent part in a debate on slavery, in which he displayed great ability and tact. In June, 1848, he was elected professor extraordinary of rhetoric in Jefferson College.

It is sad to think that one possessing an intellect so bright, a tongue so eloquent, a voice so charming, energy so tireless, piety so ardent, should have suddenly become incapacitated for the work of the ministry in which he took great delight, should have had that worst of all afflictions, a diseased and disordered brain! Mysterious are the dispensations of Providence!

---

## REV. JOSEPH R. WILSON, D. D.

*FIFTH PASTOR.*

Six months elapsed after the death of Mr. White, before another minister was settled at Chartiers. The fifth pastor was Rev. Joseph R. Wilson, a native of Steubenville, Ohio, a graduate of Jefferson College and of Princeton Theological Seminary. In June, 1849, he was ordained and installed as pastor of Chartiers congregation. In July, he was elected professor extraordinary of rhetoric in Jefferson College. He was encouraged during the first year of his ministry by the addition of twenty-five persons to the church on profession of their faith. His pastorate lasted less than two years. In January, 1851, the presbtery released him from his charge. Mr. Wilson afterwards removed to the south, and became thoroughly identified with the southern people, in feelings, principles, and interest. He was pastor at Staunton, Virginia, and Augusta, Georgia. He was elected to a professorship in Hampden Sidney College, Virginia. In 1863, he was chosen a director of the theological seminary at Columbia, South

Carolina. He is now stated clerk of the Southern Presbyterian church. He represented the presbytery of Wilmington, North Carolina, in the General Assembly, which met in May last, in St. Louis, and was appointed chairman of the committee on foreign correspondence. He has been honored with the title of Doctor of Divinity. His present residence is Wilmington, North Carolina.

---

## REV. WILLIAM EWING,

*SIXTH PASTOR.*

Following the resignation of Mr. Wilson, there occurred a vacancy of one year in the pastorate. The sixth pastor of Chartiers was the Rev. William Ewing, a native of Washington, Pennsylvania, a graduate of Washington College, and of the Western Theological Seminary, Allegheny. After leaving the seminary he went to Europe and spent some time in travel and study. He was ordained and installed, January 14th, 1852, and he ministered to the congregation more than eighteen years. He preached the gospel faithfully, and walked before the people in an exemplary manner, caring for souls as a good shepherd cares for his sheep. The Lord blessed the labors of his servant and made him successful in the conversion of sinners and the edification of the church. During three years of his ministry there was more than ordinary religious interest in the congregation. Twenty-one united with the church on profession, in 1858; sixteen the next year; and twenty-two the year after. During his pastorate, one

hundred and twenty-nine persons were received into Chartiers church on profession of their faith. By the visible fruits, we can form but an imperfect idea of the good accomplished.

When Mr. Ewing took charge at Chartiers there was but one man, outside of the Session, who would lead in prayer. The pastor deplored such a state of things and sought a remedy. At his suggestion, the christian young men organized a private praying band. Each member was pledged to pray when called on, or lead the meeting. The most happy results followed. In a few months, the most diffident of the young men acquired confidence and readiness of expression, and at length consented to lead in the public devotional meetings.

The Session was increased during Mr. Ewing's ministry. In June, 1855, William Black and Thomas Weaver were ordained to the eldership. Alexander Boland and John Chambers, who had been chosen at the same congregational meeting, declined the office. In July, 1860, John Weaver, William McMillan, John Norris, and Israel Haines were ordained elders.

That he might not be more favored than his predecessors, a few cases of discipline fell to the lot of Mr. Ewing.

Towards the close of Mr. Ewing's pastorate, a new roof was put on the church edifice, and the interior was renovated and improved.

The value of a good wife has been fully realized by Mr. Ewing in his ministerial experience. Providence gave to him, not merely an agreeable companion, but an efficient help-meet, qualified in every

respect for her responsible station in life, possessing piety, intelligence, energy, prudence, and withal a cheerful disposition.

Mr. Ewing was released from his charge in April, 1870. He has since been successfully engaged in the important work of instruction as principal of the academy in Canonsburg, organized since the removal of Jefferson College, to Washington. He well merits the popularity he has gained as an educator. Mr. Ewing was elected professor extraordinary of history and modern languages in Jefferson College in 1852. It is a fact worthy of mention, that several of the pastors of Chartiers have been noted for their zeal in the cause of education.

---

## REV. ROBERT S. MORTON,

*PASTOR ELECT.*

For several months after Mr. Ewing left Chartiers, the pulpit was supplied by different ministers. In the winter of 1870, a call was given to Rev. Robert S. Morton, a graduate of Jefferson College of the class of 1845. The presbytery placed the call in his hands. He asked and obtained permission to hold it for six months before making known his decision. At the expiration of that time, he declined the call. He is now the pastor of the church of Little Beaver, and the pastor elect of Pittsburgh church in the Presbytery of Mahoning, Synod of Cleveland. A vacancy of three years followed the withdrawal of Mr. Morton.

## REV. MATTHEW H. BRADLEY,

*SEVENTH PASTOR.*

The seventh pastor of Chartiers is the Rev. Matthew H. Bradley. He was born at Mercersburg, Pennsylvania. He received his academical and one year of his collegiate education at Mercersburg College; graduated at Lafayette College, Easton, Pennsylvania, in June, 1871, and received his theological instruction at the Western Theological Seminary, Allegheny. He was licensed to preach the gospel by the Presbytery of Carlisle, convened at Chambersburg, Pennsylvania, in the same church in which Dr. McMillan was licensed. He was ordained and installed at Chartiers, on the 10th of June, 1874. He has the confidence, respect, and affection of the people, and his prospects appear encouraging.

On the 10th of July, 1875, James McLaughlin and Robert Munnel were ordained to the office of ruling elder in Chartiers congregation.

The number of communicants at present belonging to Chartiers church is 97. The number of scholars in the Sabbath School is 65. During the year, ending April 1st, 1875, the number added to the church on examination was 8, and on certificate 6. The church raised nearly \$1400, of which amount \$134 was for benevolent objects, and the remainder for congregational and miscellaneous purposes.

Chartiers church is in a healthy and prosperous condition, and before it is a promising future. Let the members continue sound in the faith; let them be holy in their walk and conversation; let them con-

secrete themselves and their substance to the service of Christ; let them cultivate an humble, prayerful, loving, and peaceable spirit, and in days to come they shall enjoy the presence and blessing of God, and witness pentecostal seasons of revival.

Members of Chartiers, contrast your condition with that of your struggling and imperiled ancestors, and see what reason you have for sincere gratitude. They dwelt in cabins; they cut down forests to prepare the soil for the plough; they fought with wild beasts and savage men; they felt the pinchings of poverty; they endured indescribable hardships, privations, and discomforts; they met to worship God when it was difficult and dangerous to assemble; they laid the foundations on which you have built; they planted trees of whose pleasant fruits you have eaten; they sowed seeds that yielded the golden harvest you have reaped. Revere the memory of the pious dead. Prize the rich inheritance they bequeathed to you. Guard well the precious treasure committed to you, and hand it down unimpaired to your descendants. Keep the lamp burning in the sanctuary. Keep alive the fire on the holy altar. Cherish an ardent love for the house and word of God. Give encouragement to him who ministers in sacred things. And prepare yourselves to join those who have gone to the realm of the blessed—the pastors, the elders, the members of this ancient church, your own beloved friends and kindred, who are now numbered with the blood-bought, the white-robed, the glorified saints in heaven!

## *Appendix.*

---

The Presbyterian Banner, of Pittsburgh, in its issue of September 1st, 1875, published the following account of the Centennial Celebration at Pigeon Creek and Chartiers Churches.

### M' MILLAN CENTENNIAL.

The one hundredth anniversary of the services of Rev. John McMillan, D. D., in Western Pennsylvania, was celebrated with the greatest enthusiasm at Pigeon Creek and Chartiers, his pastoral charge in Washington County last week.

### PIGEON CREEK.

The services at this Church were held on Tuesday. The attendance from the neighborhood was beyond the most sanguine expectations, and many from a distance, some of them very aged, who had sat under the ministry of McMillan, returned once more to the place of their childhood. Both here and at Chartiers were many of the graduates of Jefferson College, so closely identified with the memory of McMillan. Among them was the beloved and venerated Rev. William Smith, D. D., whose personal knowledge of Dr. McMillan is greater than that of any other one now living. The meeting was held in the grove adjoining the house of worship, under the very trees where the voice of the "apostle of the West" was often heard. On one of the trees back of the speakers' platform was a large portrait of McMillan, and on another a good sized photograph of the late Rev. James Sloan, D. D.

### THE ADDRESS.

An address on the life and character of Dr. McMillan had been prepared by Rev. D. X. Junkin, D. D., who knew him well, who had united with the church under him, and whose historical tastes and knowledge are so well known. In conception and

style of expression it was most admirable, giving a detailed and striking history of McMillan's early days, his education, his religious experience, his early journeys over the mountains to Western Pennsylvania, his manner of preaching and the immense influence he wielded, together with occasional vivid glances at the people and customs of those days. We can assure the public that a rich treat awaits it in the address to be delivered by Dr. Junkin at the convention to be held in this city sometime this fall. To the great regret of all, Dr. Junkin was taken alarmingly ill early in the morning, so that it was necessary for his address to be read by Rev. Boyd Kerr, of Mercer, who was born within the bounds of this congregation, and whose grandfather was its second pastor. Mr. Kerr did his part admirably, difficult as it was, reading with great animation and entire distinctness, giving the proper emphasis, and entering fully into the spirit of the occasion. For two hours he held closely the attention of the vast multitude.

#### HISTORY OF THE CHURCH.

After Mr. Kerr had concluded, a very interesting history of the church was read by Rev. J. S. Marquis, the pastor. Its first pastor was Dr. McMillan. The date of his installation is not certainly known. His pastorate continued nineteen years, during all of which time he was also pastor of Chartiers church. Rev. Boyd Mercer was the next pastor, who came here in the year 1794, and remained four years. Then in the year 1799 Rev. Andrew Gwinn was called, and was the pastor seventeen years. After him Rev. Dr. Wylie, who was then President of Washington College, served the congregation as a stated supply for seven years. He was succeeded by Rev. W. P. Alrich, who remained one year as a stated supply also. Dr. Alrich, too, was connected with Washington College. In the year 1831 the Rev. W. C. Anderson became the pastor, and labored here for the space of five years. He was succeeded by Rev. E. S. Graham in 1837, who also remained five years. For eighteen years Rev. Dr. James Sloan labored in the field, having come in 1844. Four years' service was also given to this church by Rev. S. M. Henderson, now the pastor of the church at Wilkinsburg, who took charge there in the year 1863. It was during the year 1868 that the present pastor, J. S. Marquis, was installed. During

his pastorate a new parsonage has been built, which stands near the church, at a cost of \$3000, and many other improvements have been made. The present church building is the third that has been erected on the ground where it stands. The first was a round log building, such as the early settlers were accustomed to worship in, having a clapboard roof, and for seats rough benches, and was minus stoves. The people expected the minister to warm them up by his preaching. The next building was made of stone; its floors consisted of planks which were laid under the seats, while the floor of the aisles was the ground. The present building was finished in 1829. It will accommodate seven hundred people. The average congregation numbered five hundred, the membership being two hundred and fifty.

#### FIRST EDUCATIONAL MEETING.

It is insisted that the first public meeting ever held in the State for the advancement of common school education was held in this church. From this meeting originated a county convention, and thence resulted county institutes, superintendents of common schools and normal schools.

#### OTHER ADDRESSES.

In the afternoon an interesting and instructive history of the Sabbath School was given by Mr. J. C. Messenger. The Pigeon Creek people take a deep interest in Sabbath school work. Impromptu addresses were then made by Rev. William Smith, D. D. and Rev. B. M. Kerr, which recalled touching and pleasing memories of the past. In the evening Rev. Dr. Hays, of Washington, Pennsylvania, gave those who again assembled at the church a discourse well suited to the occasion. In his remarks he spoke on the importance of country churches as sources of supply for the ministry and good physical strength for spiritual work. He also called attention to Dr. McMillan's case for permanent results, as illustrated in his organization of churches, schools and colleges, and closed with an exhortation to reconsecration to Christ's work for the new century now begun. The doctor was happy in the selection of his subject, and handled it in his usual impressive style.

## CHARTIERS CHURCH.

Wednesday, like the previous day was faultless, and the result was an attendance as large or nearly so, as at Pigeon Creek. This church is situated on the top of a large hill, almost south of Canonsburg, about one mile distant from that well known town. From the spot on which it is located one gets a far extended view over the surrounding country, a view which is perfectly charming. In early times the people living within a circuit of at least ten miles attended preaching at this church, many of them walking from the farthest points. In after years churches began to make their appearance within this circle, and this old mother was gradually deprived of many of her numerous family of children. Still she has managed to keep a goodly number of them at home, and to-day she pays her minister a salary equal to that paid by the neighboring churches.

## DECORATIONS.

Over the principal gate opening into the church yard was an arch bearing in letters of green the word "Welcome." As we entered the church the first thing which struck our eyes was a portrait of Dr. McMillan, hung over the organ, which stands in a recess in the wall back of the pulpit. On the outside of this recess was a large wreath of evergreens, extending from the floor almost to the ceiling, and vases filled with flowers. Above the portrait was the word "Centennial," in large letters made of fern leaves, and formed out of the same material were the figures "1775" placed upon the wall near the organ on the one side, and the figures "1875" at an equal distance from it on the other side. The pulpit, too, was entwined with evergreens and flowers. Opposite the pulpit, near the ceiling on the wall, appeared this sentence, also in green leaved letters: "Hitherto hath the Lord helped us." Between the windows, each one of which had in its possession a hanging-basket nearly covered with vines, were wreaths of ferns out of which peeped all kinds and colors of flowers. In the centre of the church was a pillar formed of the same material as the wreaths, etc., with four long strings of evergreens reaching from the top and diverging along the ceiling toward the four corners of the room.

## THE SERVICES.

The morning services began with the singing of an anthem by the choir. Prayer was then offered by Rev. J. S. Marquis, of Pigeon Creek, and the Scriptures were read by Rev. J. I. Brownson, D. D. This was followed by the "Brown Brothers" singing the following "Centennial ode," written by them for the occasion :

Oh ! we have come with songs to greet you,  
We have come with smiles to meet you,  
And we've come with words to treat you,  
    On this great Centennial day.  
To recall the deeds and actions,  
To speak of the transactions,  
And to tell of the attractions,  
    Of years long passed away.

John McMillan is the hero,  
The man we all revere so—  
Yes, McMillan is the hero  
    Whose works to-day we show.  
How he came across the mountains  
To establish Christian fountains,  
And to sow the seeds of learning,  
    One hundred years ago.

Oh, the trials and the crosses,  
Oh, the troubles and the losses,  
This Apostle of the West  
    Did here so freely undergo ;  
Telling all the wondrous story  
Of Jesus and his glory,  
As he traveled o'er this country  
    One hundred years ago.

We are reaping now the harvest,  
We are reaping now the harvest,  
We are reaping now the harvest,  
    Of the seeds which he did sow.  
Let us praise the God of heaven  
For the blessing he has given,  
In sending us McMillan  
    One hundred years ago.

This was sung to the tune of "The Old Granite State," well known to those who have heard the Hutchinsons. The 133d Psalm was also sung by Mr. Thomas Weaver, a former precentor of this church, to a tune often heard in that church in the days of McMillan, the name of which Mr. Weaver said was "Old twenty-fourth."

On account of the continued illness of Dr. Junkin, his address was again read by Rev. B. M. Kerr, who acquitted himself as well as on the previous day, which is saying a great deal.

## AFTERNOON.

In the afternoon a historical sketch of the church was read by Rev. F. J. Collier, of Downingtown, Pennsylvania, formerly pastor of the church of Centre, originally a part of Chartiers. This paper had been prepared with much care, and was exceedingly well written. It was well delivered and was listened to with closest attention.

## THE CLOSE.

Mr. Collier was followed by Hon. James Veech, of this city, who entertained and thrilled the multitude with reminiscences of Dr. McMillan and his times. Judge Veech is probably better acquainted with the ecclesiastical and civil history of Southwestern Pennsylvania than any other person now living. After singing the long metre doxology, the benediction was pronounced by Rev. Dr. Smith.

## THE GRAVE.

During the day the grave of McMillan, covered by a plain slab on which was laid a large wreath of evergreens and flowers, was surrounded by men, women and children. At one time all his descendants who were present gathered around it. The following is the inscription on the tombstone :

ERECTED  
In memory of  
THE REV. JOHN M'MILLAN, D. D.  
An Able Divine,  
A preacher of the first order,  
His distinguished talents,  
His active benevolence,  
His private virtues,  
His exalted piety,  
The skill and ability which he employed  
In instructing and training young men  
For the Gospel ministry,  
His indefatigable zeal  
In promoting his Master's cause  
And the best interests of his fellow-men,  
Have raised a monument to his fame  
Far more imperishable  
Than the stone  
Which bears this inscription.  
He was the leading founder  
Of Jefferson College.  
The Chartiers Presbyterian congregation,  
In which he labored  
For more than half a century,  
Owes its origin

To the blessing of God  
On his instrumentality.  
He died Nov. 16, 1833,  
Enjoying the unclouded hope  
Of a blissful eternity,  
In the 82d year of his age  
And the 60th of his ministry.

#### ANOTHER GRAVE.

Beside the graves of Dr. McMillan and his wife is the grave of two of his sons-in-law. Rev. John Watson, first President of Jefferson College, married his second daughter, Margaret; and Rev. William Moorehead married his eldest daughter, Jane. They were married on the same day, took sick on the same day, died the same day, and were buried together in this grave the same day.

#### HOSPITALITY OF THE PEOPLE.

The people of these churches well maintain the reputation of their ancestors for generous hospitality. On both days the most liberal provision was made to feed the multitudes, and houses were thrown open to all who could tarry during the night. No one was neglected.

May the Lord continue his gracious favor toward these churches in the centuries which are to come.





